

The New Student

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MOST DEADLY DRIVEL

(An Editorial)

ON another page of this issue are bulletins on the latest attempts to coerce the minds of young people by restraining free speech. Every month hundreds of precious inches of our space are given over to accounts of this nature. And, much as we dislike it, we are bound to continue telling the world that the supposed homes of enlightenment and intellectual freedom are too often places of intolerance.

It disgusts us to be mongers of academic scandals but we are buoyed up in our thankless work with the conviction that we are performing a necessary job, even as cleaners of cesspools must be buoyed up. Deans are actually becoming more hesitant about barring "undesirable" persons from the campus; they think twice before turning out a student editor for jangling some dusty skeleton in the college closet, for fear that the world will hear of it. And that, we pride ourselves, is no mean accomplishment.

With our emphasis upon infractions of free speech the impression may get about that we consider this one of the major ills of the American campus. This is not the case. The colleges are not filled with young intellectuals eating their hearts out because some dean has placed a restriction upon free speech. Infraction of academic freedom is the tiny point of the iceberg of unenlightenment. The big

(Continued on Page 2)

A College Course on War

Wesleyan Students Vote for a Non-Partisan Course on the Causes of Conflict

A COURSE in "War: Its Causes and Cure" is one of the recommendations embodied in the Wesleyan Undergraduate Report which is now available in pamphlet form.

A student poll on the advisability of this course showed 63.4% of the students in favor of some sort of course of that nature, 44.1% being in favor of having it a half-year course, while 19.3% would make it a full-year.

"The purpose of such a course," the report says "would be to give a background of facts on the subject of war as a method of settling international disputes, so that educated men would be capable of recognizing the various factors making for conflict when they appear on the horizon of current events, and could more confidently take steps to eliminate them. The Art of War

"A few of the topics covered by this course on international conflict would probably be: the history and development of the 'art' of war; a classification of the causes of conflict—historic, economic, psychological, etc.; forces at present tending towards war and towards peace, such as nationalism, imperialism, and trade; the possible nature of a 'next war'; the after-effects of war on the 'victors' and the 'vanquished', on business and the progress of the human race; pacifism and its limitations;

problems of national defense; education for peace; disarmament; and the League of Nations.

"The course should be made as practical and as concrete as possible, with the present situation of America receiving the most attention. One man, probably from the department of history and government, would be given full responsibility for the course, but he could be aided by men from other departments when phases of the course peculiar to their branch of knowledge were to be considered. The number of topics covered, and the nature of the discussion, reading, and lectures dealing with each one, would be a matter for the professor. His permission would also be the only prerequisite for the course. The above subjects could be dealt with extensively or not, as their importance and the available time for their consideration would seem to dictate. The course is by no means a piece of propaganda for the League of Nations.

World Drifts to Another War

"The reasons for introducing such a course on war into any college curriculum are to be found in the present international situation and in America's position of isolation. . . . Events of international importance are taking place with a rapidity unknown in the nineteenth century. . . . Recent developments of science have made the possibility of another war the nightmare of the human race. America's position in the world money market has placed her in the grip of circumstances over which she has little control, and, if proper attitudes based on a knowledge of essential facts are not established, may plunge her into conflict with her debtors. There are many vital problems which cry for a solution.

"A new type of statesmanship is imperatively needed. Politicians are a drug on the market. The operation of the United States Government must be entrusted to men of appropriate education, men of broad sympathies, keen foresight, and sound judgment. . . ."

War Referendum

A definitely anti-belligerent foreign policy is favored by a majority of the New England college students who voted in a recent referendum. The voters, in seven colleges, expressed their attitude toward the foreign policy of the United States with regard to China, Mexico, Nicaragua, and on the question of disarmament.

The following results are announced:

1. Nicaragua.

Using armed force in such countries as Nicaragua "whenever deemed absolutely necessary by our government in protecting the lives, property and interests of our citizens" was favored by 510. There were 902 who believed that "the lives, property and interests of

(Continued on Page 4)



Process of Correcting Hygiene Papers
From The Princeton Tiger

The New Student

Editors, Douglas P. Haskell, Norman Stander, George D. Pratt, Jr.; Business Manager, Beatrice Cohen.

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Vol. 6, No. 27

April 13, 1927

Most Deadly Drivel

(Continued from Page 1)

mass of hindrance to intellectual expansion is unseen. It cannot be weighed and measured by mortal man. It cannot be singled out and shamed to extinction through publicity. It is, in short, the deadly drivel that pours in on the student wherever he turns, in classroom and chapel, on week day and on the Sabbath. Sleep as much as he will in the classroom it is of no avail. He cannot escape it; it invades the pores of his body, seeps in through his scalp, poisons the air for miles about, and eventually paralyzes his brain. Then, if an idea incidentally strays into the classroom, somewhat in the manner of Mary's little lamb, he is incapable of apprehending it. He has been utterly lost to the world of intellect and reason.

BEFORE us is the student paper of a western university that supplies a text for our sermon. The two principal articles on the first page interest us especially. One is the report of a speech delivered at convocation by a visiting college president. The occasion is the election of nine students to Phi Beta Kappa and the address is on "The Contribution of University Play to Citizenship." The speaker, during the course of his address, criticizes "the radicals of present reform movements, who aim to limit athletics, or to abolish them entirely. He pointed out the incentive to win given by athletics; the idea that if it is wrong to break training, to be dishonest, to be profane on the field, then it is wrong to do these things in everyday life, for athletics demand that which is best in a man."

"In conclusion, Dr. Cooper again emphasized the element of 'spirit.' He says that the 'spirit' aroused by the life of an athlete in the college will remain with him to the end of his life, so it would be a detriment rather than a bettering movement to abolish athletics in the colleges and universities, for a good athlete has the incentive to be a good citizen."

The other news item is an appeal for student recruits to the Citizens Military Training Camps, which, it is announced, will be attended by 35,000 college students this summer.

Military education, we are told, is not the primary aim of these camps. Their chief purpose, the local Reserve Officers' Training Corps commander stated,

"is to develop the youth of the nation by bringing together young men of high ideals, from all walks of life, on a common basis of equality and under the most favorable conditions of outdoor life; to teach them the privileges, duties and responsibility of American citizenship and to stimulate them physically, mentally and morally."

NO sane person with the most cursory acquaintance with modern college football and with the Citizens' Military Training Camps will deny that this is drivel of the most deadly variety. Deadly, because it goes practically unchallenged, nay receives the blessings of heads of these alleged institutions of higher education.

If the Phi Beta Kappa student reflects for the least fraction of a moment he will see

the absurdity of the argument that football players are less profane and generally better morally than the average run of students, that because an intensively played sport demands the "best" physical efforts of a man, the "best" will be called out in later life in whatever work he undertakes. This same Phi Beta Kappa student will greet with hearty guffaws the naive statement that the "spirit" of the football players pushes him head and shoulders above his non-playing classmate in later life. What percentage of the distinguished men in Who's Who—to use a rough yardstick—are ex-football stars? A very small percentage, we wager.

A puerile argument this, for football, yet one that is generally and honestly held by hundreds of college students. One becomes suspicious of this huge and alien institution that has fastened itself upon the college when it uses such flabby and transparent excuses for its existence. One also becomes suspicious of such institutions as the Citizens' Military Training Camps and the Reserve Officers Training Corps when they advertise themselves as schools of citizenship. By necessity the war machine is built in such a way that it cannot be made a training ground for true citizenship. The average army officer is incapable of teaching the student the kind of citizenship he needs. Loyalty—an undue emphasis upon the "duties" of citizenship and a prejudice against all attempts to establish a more equitable social order—that is the extent to which War Department citizenship training may go. And those are the qualities that our body of citizenry possesses already in too large quantities. From too much blind loyalty and unreasoning faith in our present political leaders flow the iniquity and corruption of public life. That is why the high places are filled with nitwits and downright scoundrels, why the politician in America is a huge joke among the intellectual classes. Citizenship, yes we need citizenship, but of a more discriminatingly intelligent kind than the War Department has on tap.

Deadly drivel, we repeat, is infinitely more dangerous to the intellectual health of our colleges than isolated cases of suppression. May our colleges be speedily rid of both!

NEXT WEEK

A Latin American Student's Appeal to students of United States for justice in Nicaragua.

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WINDMILL

Perhaps the publication of *Enough Rope*, a book of light verse by Dorothy Parker, (Boni & Liveright) is responsible for the slump in student suicides. At any rate *The Windmill* found therein a poem called "Resume" that should be posted in all conspicuous places about the campus:

Razors pain you;

Rivers are damp;

Acids stain you;

And drugs cause cramp.

Guns aren't lawful;

Nooses give;

Gas smells awful;

You might as well live.

Dean Everett W. Lord of Boston University has launched a nation-wide survey in a determined effort to find out just what a college education is worth in cold cash. A confessedly inadequate survey made by the Dean several years ago placed that earning power at \$72,000. In answer to critics who declared the worth of college education lay in cultural and spiritual values, the good dean explains that these values, are "invaluable and inestimable" and cannot be reduced to figures, while the earning power can be so reduced. *The Windmill* is thinking about starting a nation-wide survey to determine how much of invaluable and inestimable cultural education is possessed by those who continually dwell upon the "earning power" of a college education.

The American Legion has brought about the dismissal of two professors in a Pennsylvania Normal School for criticizing the Administration's Nicaraguan policy. They now know the cash value of a Coolidge education.

Now we understand why students of Johns Hopkins, Harvard, the University of Michigan and other educational institutions recently staged riots that had to be quelled by the police. They were students of political science doing laboratory experiments in Chicago elections.

A girls' college in Germany has discontinued the study of biology as incompatible with maidenly modesty. *The Windmill* anxiously awaits later developments of this clever ruse of biology teachers to stimulate interest in their subject.

UNIVERSITY TO BE REPRESENTED IN HORSE SHOW

—The Utah Chronicle, University of Utah.

—The Latin classes, no doubt, will be ably represented with ponies.

That Princeton University has decided to let down the bars to women to secure a gift of \$20,000,000, was announced by *The Daily Princetonian*. The money was offered, the paper said, by the estate of "Nettie Green" whose will specified that the sum was to go to a "male university" in any one of the 13 original states provided it admitted women on an equal footing with men.

The story appeared in *The Daily Princetonian* of April 1st.

LITERARY

Barnard's Greek Games

The trick now in vogue among contemporary writers of modernizing classical themes is reversed at Barnard College, New York City, each spring, when the traditional Sophomore-Freshman battle is done in Greek style. The competition is waged in Grecian music, drama, poetry and athletics. For two successive years the class of '29 has won the contest.

This year the Greek Games were devoted to the Wine God, Dionysus. Entrance of the class of '30, in ceremonious procession, celebrating the return of Dionysus in the guise of Spring was followed by a sophomore procession representing the interference of King Argus who resented the homage paid Dionysus, but who is banished by the enraged people.

Followed the Dance and Chorus, regarded the outstanding event of the Games. The winning lyric in this contest, "The Greater Dionysus," by Louise Laidlaw, '29, was read at this time.

Athletic contests monopolized the remainder of the program, contests in hurdling, discus throwing, chariot and torch races.

Pro-Whitman

A group of Pomona College (California) students, interested in the poetry of Walt Whitman is attempting to arouse among Americans a more general appreciation of the poet.

One of the projects fostered by these students is to erect two bronze statues of the poet—"one to be placed in Manhattan, New York, the spot which he so dearly loved"; the other in the Los Angeles library "typical of the Far West of which he so often prophesied."

"The prevalent lack of appreciation of Whitman's work is believed to be due in most part to unfamiliarity with what he has written and a misunderstanding of the man and his style," the students announce. "He was not always careful in his manner of presentation and a few crudities have lingered long in the minds of some of his leaders."

Fear is expressed in some quarters that this movement to widen the circle of Whitman admirers will only end in bowdlerizing his poetry.

It is recalled that Whitman in his later days became popular as the "Good Gray Poet" among people who neglected the robust and Rabelaisian portions of *Leaves of Grass* and fastened upon the schoolboys' jingle "Captain, My Captain."

ACADEMIC FREEDOM

Suppression in the Schools

1. West Chester State Normal School

When the Normal Liberal Club roundly denounced President Coolidge's Nicaraguan policy the local legionaires of the West Chester, Pa., Post pricked up their ears. No doubt, they reasoned, these students were being "encouraged in disrespect for the President and the government" by radical professors. Denunciations of the club were forthwith dispatched to the governor. A committee was appointed to investigate.

The upshot of the whole matter was the dismissal of two professors, Robert T. Kerlin, head of the English Department, and John A.

Kinneman of the Social Science Department. These men had spoken before the Liberal Club.

Dr. Kerlin says he was dismissed on account of his belief in peace, brotherhood and free speech. Professor Kinneman blames his dismissal on his support of William B. Wilson, Democratic candidate for governor in the last election. He also wrote a letter to the *Local News* in which he mentioned the right of a citizen to criticize government policies.

"Kerlin and Kinneman dug their own graves," said Samuel W. Long, Commander of the West Chester Post of the American Legion. "They expressed defiance to the feelings of citizens who still believe in patriotism and that our country is not always wrong."

Some observers are of the opinion that the professorial graves were excavated by the local Legion post. They charge that the Legion has established a "dictatorship" over the city, attempting to regulate the policies of the Normal School and the *Local News*, sole newspaper of the town. The commander of the Legion post is said to be spreading the report that the American Civil Liberties Union, which is interested in the case, is an organization subsidized by Soviet Russia gold. Also that it is establishing a chain of liberal clubs throughout the country to undermine the government.

Student supporters of the ousted professors held a mass meeting at which a resolution was adopted affirming their faith in the professors.

2. University of Georgia

The five editors of *The Iconoclast*, expelled from the University of Georgia, for attacks upon the Chancellor and the Prudential Committee (*New Student*, March, 30) were reinstated. The offending students announced their willingness to apologize for language considered "disrespectful" but refused to retract any of the principles for which they fought in their short-lived magazine.

3. Brooklyn Public School

The Teachers Union has asked the New York Board of Education to investigate the dismissal of Charles Wagner, a substitute teacher in a Brooklyn school. Mr. Wagner says he was dismissed because he taught evolution to his class. The school principal declares that several classes were consolidated and Mr. Wagner was dismissed because he was the least efficient teacher.

4. Oklahoma Baptist University

Because it printed resolutions asking reinstatement of three professors discharged for teaching evolution, *The Bison*, student publication of Oklahoma Baptist University, was suppressed.

The three discharged professors were: Sinclair D. Conley, head of the Psychology and Education Department; A. B. Newell, head of the English Department; and J. Vernon Harvey, of the Botany Department. A mass meeting of students protested against the dismissal.

An editorial in *The Bison* appealed to "the Christian-hearted, forward-looking and intelligent Baptists of the state to save Oklahoma Baptist University from the mistaken and hasty action of the board of trustees, initiated by a handful of students and acquiesced in and actually encouraged by a few members of

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the faculty who are unfavorable to the administration.

Dr. W. S. Spears, of Ardmore, president of the board of regents, explained the attitude of that body.

"I believe," said Dr. Spears, "that the great Baptist hosts of Oklahoma are fundamentalist to the core, and desire Oklahoma Baptist University to be maintained upon this principle. Because of this, this board as their servants is set to protect the Baptists of Oklahoma in their educational institution against any form of evolutionary teaching."

POLITICAL AFFAIRS

War Referendum

(Continued from Page 1)

American citizens should be subject to the conditions existing in that country". A third group of 998 subscribed to "using only diplomatic and financial action by any international organization or a group of powers in attempting to bring about stable conditions."

2. Mexico

Seven hundred ninety-nine students favored applying the principle of arbitration to the present Mexican land law dispute. Enforcement by Mexico of the land and oil laws which our government regards as confiscatory should be retaliated by severance of diplomatic relations, is the opinion of 163. A policy of making it clear to our citizens owning property in Mexico that they must abide by Mexican laws was favored by 1322.

3. China

The policy of using the armed forces of the United States in such countries as China,

whenever deemed absolutely necessary by our government, to protect the lives, property and interests of our citizens was favored by 446. It was opposed by 796 who held that the interests of our citizens should be subject to the "conditions" of that country. Use of the League of Nations in an attempt, by means of economic and moral assistance, to help China out of her present tangle found 1017 supporters.

3. Disarmament.

"I object," voted 522 students, "to further reduction of the Naval and Military forces of the United States, as dangerous to our interests and protection." President Coolidge's proposal for the extension of the Washington 1922 Naval agreement to the cruisers and smaller ships was endorsed by 812. Nine hundred fifty-six favored working through the League of Nations for accomplishing disarmament.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.

Of The New Student, published weekly except during July, Aug., Sept., at New York, N. Y., for April 1, 1927.

State of New York
County of New York.

Before me, a notary public in and for the State and county aforesaid, personally appeared Beatrice Cohen, who, having been duly sworn according to law, deposes and says that she is the business manager of the New Student and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business manager are:

Publisher, The New Student, 2929 Broadway; Editor, Douglas P. Haskell, 2929 Broadway;

Managing Editor, there is none; Business Managers, Beatrice Cohen, 2929 Broadway.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

The New Student Board, 2929 Broadway; George D. Pratt, Jr.; John Rothschild, 2929 Broadway.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.)

There are none.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is. (This information is required from daily publications only.)

Beatrice Cohen,
Business Manager.

Sworn to and subscribed before me this first day of April, 1927.

Simon Cohen, Notary Public, N. Y.
(My commission expires March 30, 1929.)



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Name

Address

Date

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114 East 31st Street
New York City.

The Lord's Henchman

By FREDERICK S. GRAM
(Midwest Student)

(Dr. W. F. Riley herein portrayed led the hosts of the fundamentalist God to defeat in the Minnesota legislature last month—Ed.)

ENEMIES of Doctor Riley never tire of saying that he is in the evolution fight only for publicity there is in it, that he does not sincerely believe all that he says, (how could he?) and that once the financial and sensational possibilities were exhausted, he would promptly abandon it for more fertile fields. This is not true. As Doctor Riley himself says, "I could not preach the Gospel if I didn't fight evolution." He can scarcely utter a prayer without calling upon the Lord to look with pity and compassion, with tenderness and love, upon those who walk in darkness, and who shut themselves in closets in darkness. He is painfully sincere and conscientious, so much so that he lacks a sense of humor, which probably explains his failure to appreciate the full significance of the following questions addressed to him during his lecture series at the University of Minnesota: "Do angels have wings? Do they moult?"

He is an impressive figure as he stands in the pulpit of the First Baptist Church, his graceful, well-clothed body moving excitedly from one side of the platform to the other, his handsome face flushed with intense sincerity, his voice issuing in an agitated monotone which nevertheless grips and holds you, whether he is denouncing the younger generation or holding forth against the Atheistic Jews who are really at the bottom of this monkey business, which was also transplanted from Germany and has since spread like the Canadian thistle, and again (in the same lecture) a Bolshevik plot to corrupt Capitalist civilization. He uses the emotional method. His sheep are all Beloved, and he the tender shepherd, now and then edifying them with a touching morsel of reminiscence from his personal family life.

Probably one reason for his enviably happy family life is that there is no element of awful uncertainty in it. Everything that one wants to know is written down in a book, and there is not even any question as to how that book should be interpreted. "I don't have to determine where to take the Bible literally and where figuratively. The Bible tells me," and, "Of course I can believe in miracles when it is necessary." The main trouble with modern civilization, and especially with Youth, is that this certainty is lacking. As Doctor Riley puts it, "We have specialized (in education) until we have lost the essential courses"—that is to say until we have lost religion and forgotten the Bible.

People who say that Doctor Riley is not scientific do not know what they are talking about. He is a stickler for absolutely scientific accuracy even in the smallest matters. When someone declared that the trouble with the Fundamentalists was that they drank too much sweet grape-juice, "Of all the poor, superficial simps," was the Doctor's reply, "Don't they know that you can't get drunk on sweet grape-juice?" Doctor Riley destroys one explanation without offering another, but he suggests that perhaps there is behind that austere face—which meets God as an equal, almost—a knowledge of past gaiety. How did the Doctor know that you can't get drunk on

sweet grape-juice? How also did he know that "When you've been out on a spree and need something to toddy you up, it's a fine thing to go to a cafeteria." Doctor Riley says that he thanks God he was not brought up on cafeteria diet, but that he oftens frequents cafeterias now.

But if he has been remiss in the past (and the evidence for that is thinnest circumstance) he is making up for it now. He labors incessantly to make higher and lower education safe for God, and he rejoices with all good Christians at legislative advancement of the official morality. Kansas, he says, ought to be proud of herself for her early prohibition of intoxicants and her anti-cigarette law. "Thank God here's a state that don't propose too be stunk up" (applause).

After each service, Doctor Riley calls upon all who feel the urge, to "join the ranks of the righteous and get busy for God." This may or may not be the time for you, he says. You will know it if it is, and if you fail to answer the Call, you will never cease to regret it. The conversions take place in a side room, where (the Call never having come to us) it has never been our privilege to be present. They must be numerous: witness the success of the First Baptist Church; but the Doctor is not above individual conversions. One arrogant agnostic, he says, was brought to his knees in three sittings, finally (the Doctor recounted all the details) calling himself the worst sinner that ever lived, confessing Christ, and leading a better life thereafter.

Somehow, though, it is just a bit difficult to imagine Doctor Riley devoting a great deal of attention to one lone sinner. He seems truly democratic, and his natural province seems to be in laboring for the crowd, in his pulpit, in his paper, and through legislation. No one could be more impersonal, more distant, than the Doctor, as he sits dictating newspaper interviews from a littered desk in his capacious, book-lined study. His handsome face is not as fresh and young as it appears in the pulpit, but is haggard and careworn. His voice is the same nervous monotone, but is punctuated with occasional sighs of profound weariness and awful restlessness, sighs that make you realize the man is cut to the quick by every evidence that the world is losing faith in God. To see infidels triumph in the schools and churches must be torture on him. Yet he will talk with you impersonally about his fight against infidelity, knowing all the time that you are an infidel, without any personal admonition or advice. He will hurry through the conversation and send you out to make way for the visitor who is waiting in the anteroom. In fact, he is the pre-occupied business man, with a thousand things on his mind that demand immediate attention. One wonders when he gets time to prepare his sermons and carry on the enormous amount of study that must be necessary for his innumerable debates.

Just Folks

In letters also, Doctor Riley is the democratic man. He knows the Latin classics, and refers to them repeatedly in his sermons, but when it comes to true, enjoyable literature, "I love the great, soul-stirring verses of Edgar

Guest." He memorizes these products "of Edgar Guest's great brain." When Mr. Guest spoke here, at Doctor Riley's church, the Doctor was moved to tears by Mr. Guest's exposition of his religious convictions. Religion was the one heritage which Doctor Riley and Mr. Guest alike received from their parents. Add chivalry to Doctor Riley's heritage: "I don't know what to say when a woman says false things about me, 'cause there's nothing I can call her."

The First Baptist Church supports a Bible school in connection with its other work, which runs the budget up to an enormous figure. To meet this, Doctor Riley secures the aid of an outside worker to secure pledges from his flock, a worker who Doctor Riley says does things in this connection which he didn't think were possible. The Doctor lends his aid, too, and at the end of the fiscal year his prayers are filled with requests to the Lord to bless those who have not. His letter head carries the gentle red-ink suggestion: "Sure I'm in a hurry; I'm gonna get this cash to the church before February 27, so all my pledges will be paid in full before DOCTOR RILEY'S THIRTIETH ANNIVERSARY." Once in his sermon he used the phrase "money on the altar" and stopped. "There's a scientific demonstration of faith in God," he said. "That's a university expression for you: scientific demonstration—money on the altar." Doctor Riley's flock have a wonderful faith in God—and they are very, very scientific.

All is not thorny in the path of one who wants to live in the way of God. The Supreme Court, says Doctor Riley, has pronounced this

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a Christian nation. An infidel cannot become President of the United States, because he must be sworn into office on the Bible. Doctor Riley is not opposed to anyone's being an infidel in this nation, any more than he is opposed to anyone's speaking Choctaw (a foreign language, we gather) but he is opposed to the scrapping of our official or accepted religion just as he would be opposed in the scrapping of our accepted language, and

he intends to check the movement by every available means. Let private individuals shout evolution from the house-tops, he says (but not from the schools), but what applies in America is evidently something else again in Canada, because when Mr. Ernest V. Sterry of the Toronto Christian Inquirer pokes fun at the official religion, Doctor Riley rejoices with all other good Christians at the resulting prosecution for blasphemy.

For a Better Socializing Synthesis

By NORMAN THOMAS

ANY book by John Maynard Keynes is both interesting and worthwhile. This is no exception. Yet it leaves a sense of disappointment by reasons of its undeveloped hints and its dogmatic assertions. For instance, one does not need to be a dogmatic Marxian to think Mr. Keynes a bit cavalier when he writes:

"But Marxian Socialism must always remain a portent to the historians of Opinion—how a doctrine so illogical and so dull can have exercised so powerful and enduring an influence over the minds of men, and through them, the events of history."

Still the book deserves to be judged by its acute reasoning rather than its dogmatism. Mr. Keynes begins by a brilliant analysis of the beginnings of individualism and the economic doctrine of laissez-faire. He proceeds to clear the ground of all the metaphysical presuppositions of laissez-faire in as complete a fashion as any radical could desire. He then makes some provocative suggestions as to the future organization of society and concludes his section on laissez faire with a criticism of the money motive. This whole constructive section is too brief to be satisfactory and to make it still briefer for the purposes of a review is a doubtful service to the reader. Nevertheless here goes:

Keynes argues that some things at present the state should and some it should not do. Three great tasks lie properly in the agenda of the state: control of currency and credit, regulation of savings and investments and a national policy on population. The money motive basic to capitalism still works, but in Europe though not in the United States there is a latent reaction against basing society to the extent that we do upon fostering, encouraging and protecting the money motives of individuals. Capitalism is probably still our best bet but in many ways it is "extremely objectionable." The next step is thought and thought must take account of the depressing fact that "material poverty provides the incentive to change precisely in situations where there is very little margin for experiments. Material prosperity removes the incentive just when it is safe to take a chance. Europe lacks the means, America the will, to make a move."

The second half of the book, sharply divided from the first and scarcely related to it, has to do with a Short Review of Russia—the one country which has the will and seems to be finding the means for bold social experiment.

This short review with all its inadequacies seems to me about the most searching brief critique of Russian ideals and practice that I have read. This I say in spite of my doubts

that Mr. Keynes has rightly measured or appraised some of the economic machinery which Russia has set up or the scope which Russian religious zeal gives to an education which ultimately may make possible a more genuinely scientific attitude.

Mammon—The Bolshevik Devil

The essence of Mr. Keynes' position, as everybody knows, is that Russia is in the grip of a great new religion, not in the least supernatural, which while protesting its extreme faith in a materialistic determinism yet sets up a new ideal and a new emotion in its service which is definitely religious in quality. This religion which he calls Leninism "centers about the individuals and the community's attitude toward the love of money." For that ignoble passion Leninism seeks deliberately by every means to substitute other motives. Here is its greatness which Mr. Keynes almost unwillingly asserts despite his fear of

its dogmatism, intolerance, superstition and occasional cruelty. Even though he is skeptical of the economics of Soviet Russia he is not sure but that the comrades were right who told him: "Ten years hence the level of life in Russia will be higher than it was before the war, and in the rest of Europe it will be lower than it was before the war." At any rate, "if irreligious Capitalism is ultimately to defeat all the forms and variants of religious Communism which are likely to spring up in the coming years, it is not enough that it should be economically more efficient—it must be many times as efficient."

That statement, I think, is profoundly true. Those of us who are not satisfied with some of the features of this Communist religion can not simply join the forces of capitalism in railing against it. We must seek a better synthesis of scientific insight and method with religious purpose and passion of the sort that Mr. Keynes has found in Leninism. The task may be harder for Americans not only because of the greater degree of prosperity in capitalistic America than in capitalistic Europe but also because in our country capitalism still has its own rather spurious but potent religious quality—witness Rotarianism! European Socialism and Communism have no such enemy. And I grow almost fond of the cheap but boisterous negations of that superficial Menckanism which is so popular in the "advanced" circles of our colleges when I consider that it may at least destroy the false idols of a still religious capitalism.

An Original Contribution

OF books on "What's Wrong with Education?" there is no end. The excuse for plucking this volume* out of the stream of books on education that flow by is that it makes an original, though imperfect, contribution to the discussion. The author has taught in the educational barracks of the New York City public school system and has therefore seen American education in one of its most dismal phases. Reduced to a platitude, the thesis of this book is that education must not be a dessicated pedagogical routine but must partake of life itself. To borrow the author's own catalogue the educator must come to his task armed with

insight into "pivotal and incisive realities like class cleavage; the pursuit of power, of profit, of prestige, the overwhelming importance of the role of evil in civilization, the nature of pretense, the egotisms and aspirations and frustration of humans, the incalculable and crucial significance of sex (unceasingly from the cradle to the grave), the never-ending baffling play of irrational impulse and mood and desire, the enormous relevance of sub-intellectual behavior (the so-called unconscious), the increasing dominance of 'abnormal' and 'pathological' patterns of behavior among the younger generation. . . ." He must, in other words possess a well-rounded and radical life philosophy.

* *Humanizing Education*, by Samuel Schmalhausen. New Education Publishing Co. N. Y. \$2.50.



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* *Laissez-Faire and Communism*, by John Maynard Keynes. New Republic Co. \$1.00.